[redacted]

Must Remain in
Transcription Room

M 2112
II Thurs. Barn

March 23, 1972

MR. NYLAND: Now, the less we have to open the door, the better it will be. So this again is the Thursday. We'll continue with these meetings for a little while until, you might say, until I give up. You know that Monday I'm not going anymore. It's all left now to the nucleus - Monday and Wednesday. I think that two weeks from today I might go to New Haven to Yale. There is a group that's being formed and I think it might be useful for me to go over there. So that means that there won't be a meeting here on that evening. But those who wish to take the trip, I think they are invited. They could do it if they wish to. It's not too long, but it is a little long distance. So think about it very well. It is a new group so it might be of use because I most likely will have to explain certain things from the very beginning, and really tell them what Work is, and why.

It's interesting I'm constantly amazed. Perhaps you should say that I shouldn't be, and I think in the beginning the amazement extended first towards myself finding out what my own characteristics were, and how I behaved, why I did what I did, why I thought what I thought. And, opening up as it were, new

territory about myself, I was amazed to find certain things I didn't know about. And gradually, of course, one becomes ~~more~~ acquainted with it, and you see more, different things in perspective, and you can place them. But I'm amazed many times about other people. And that may be entirely my fault because I do not know them really. In a very general way, psychologically speaking, I have an idea; but what they really are I do not know. And for that reason, the amazement is still there, particularly when I recognize the very strange fact, how often I have to talk about Work. And how often I have to explain it and to give words to ideas which seem to me so terribly simple. Or that I have to keep on making suggestions; I would like to say just a little bit about that. And then a little later I will talk about the amazement regarding new people who have been listening to tapes already for some time.

The amazement with this group is when I make suggestions that I don't understand why you don't do, don't follow up on it, or apparently that you don't understand the reason why I've made a suggestion. Of course I've said, regarding little tapes or cassettes about activities, that it would be of advantage to those managers who really do it and a few of you have done it and are doing it, and if possible, of course, weekly. Because don't wait too long; you forget. And then when you want to make up, it will not be correct. And the main reason for doing it, or for making the suggestion, is that you start to realize what you are doing, and what you could expect and how you can profit by the experience of the past week.

Now it is amazing to me that there are still several people who don't do it. Maybe sometimes they do promise and may have the best of intentions. But how do you think I feel? Even if I say I leave it to you, it does not prevent me from

being terribly sorry, because you don't see at all what we are trying to do with the activities. And again, and I must say I've said it already several times, this kind of Work and this kind of a group will survive only when there are activities who can support it and who will find people, in wishing to be in contact with ordinary life, have at the same time a very definite feeling towards Work. And that Work will only be maintained when both desires - that is one for the outer life and another for one's inner life - are fulfilled. And when you do not understand my suggestion, I say I feel very sorry for you. It is not that I wish to have a little bit more to do. It really increases my hearing time, as it were. And there is already enough of a demand on that kind of listening to cassettes and meetings, particularly when several new groups are being started, which, for the time being, of course, are my responsibility. I even increase my desire simply to hear about the activities from your own mouth, so that then subsequent meetings or discussions of talks together will give me a little bit of a background of what you have been trying to do, and to see if you are in the right direction in accordance with my opinion or that you elucidate for me, so that I actually can have an opinion, and that I can also count your language, because I'm not daily engaged in the activities themselves, and I think they do require on your part a great deal of thoughtfulness and planning ahead, and a desire to execute what you consider right, and even at times we mutually can agree on.

I'm not saying that that is necessary for you to pay your regular tithe towards this kind of a church. That, naturally, is quite obvious, because how will you live and what will you continue to do? I don't make too many references to the fact that I may not be here; and it is quite possible that I will all of a sudden have a desire

to go to the West Coast and stay there or perhaps some other kind of a group that I feel it might be necessary for me to be there a little while to help them. And then you are here in Warwick on your own. And it is really not that I talk only to those who are managers. I talk really to everybody about their own affairs. And you might say it is not much of my business. Really, I must say I do not care how you earn your money or even how you spend your time. I do care about your desire to know about Work. That's my sole aim. But I tell you at the same time, that if there is any particular guts in you, in wanting a group to exist, you have to Work for it. It's not going to be just because it has been started that the momentum will continue to exist. The momentum has to be fed because there is no perpetual mobile on this Earth.

There is friction and there is a law of gravity and after a little while a momentum, as an energy, not being fed, runs into the ground. It's up to you as a group, primarily activities, and then maybe those who take responsibility for Work around the Barn and everywhere where we work in general, for those of course then, who may have an example and can follow. Also for those who are engaged in their own living affairs, to see how they can make ends meet, and the time that sometimes has to be spent in order to, I sometimes call it, bail you out. To ~~[illegible]~~ really have you perhaps profit by the chance that I sometimes can be a good sounding-board, and you can formulate your particular problem in some way or other. Either we Work together, or really we don't at all, and it cannot have even the name of a group.

That is what I say is my amazement, that it is so necessary to keep on repeating and harping on the same thing. I could swear about that. How much time has to be spent before certain things start to germinate in you? But again I say it may be

my fault, because maybe people I talk to and I've explained it before - I'm looking for blood, and I don't find it in turnips. It may be my fault that I hope and stupidly hope that you are on a different kind of a level, and maybe I have to wait. Maybe I don't know what it really requires to be patient ad infinitum. But many times for me it looks that way, as if I will die in infinity still having impatience about the different people I happen to know or have been associated with for a little while, and not knowing why such ignorance and such unwillingness still exists, and keeps on existing. It is wrong. It is fundamentally wrong, particularly for anyone who proclaims to be interested in Work. I grant you immediately that in the desires for Work there are many gradations, and in the desire to wish to be a part of a group, there is a periphery. And gradually such a periphery I eliminate from my own vision, because I do not have the time and I don't wish to spend the energy even in that direction. It will only go a certain distance when there is still a possibility of a return in the form of a real wish to want to find out and to Work and to Work towards that kind of an aim. I would almost say, then you are my friend. But if you don't, and you want to go to the outside and the periphery, even if once and a while you appear here, you're not my friend; and I cannot spend the time with you.

I want to say that because it explains, as I say, the amazement of myself regarding this group every once in a while. But the amazement extends further when I listen to people who form in a new group and who do not know very much, and do have an interest. And those then who have been listening to some what I would call fundamental tapes, in which Work is explained time after time in different ways maybe, and different aspects. And I question every once in a while, do they listen? Or, when they do, do they take anything from it? And I can mention by name a variety of such little

groups which of course have to be fed. But how long will it take before they can stand just a little bit on their own feet, and start to crawl as a group? Not that I expect them to be full-grown overnight, it will take a long time before the principles of Work start to penetrate sufficiently so that they are part of you. And it's exactly what we experience here in this group: how many times there are questions which have been answered over and over. But maybe you now get to the period when you then have that question, and of course you don't know what has gone on before, and for some reason or other you may not have time to look up in the index or to see if anything of that kind is already there. And I cannot blame such people at great distances when they don't know very much about us, or about Work that has already been going on for many years. I do blame you, because you do know since you are here. And my thought all the time is: how can I change it; that is, how can I perhaps increase talking about Work in a simple way?

What is it really that I have to give? Is it possible for me even to give it? Or should it be more and more a constant reference to that what is fundamental and to tell them time and time again about objectivity, and the necessity of the creation of something that becomes an objective faculty, which then can function in an objective manner as an awareness, or whatever is the difference between aliveness, alertness, awareness and awakening. Why is it so difficult? And why don't you study then? Because it applies to several of us still in this group. It should not be necessary for me to give you the answers. You should know by yourself already. And you should know what you ought to do, and perhaps even having done, to be able to explain what has been your experience. I mention it only as one of the difficulties which are in our way in maintaining a level of Work, and wishing to expand, because that I think is in the nature of these kind of ideas, when once started, that

you cannot help that they start to spread out. And that of course when there is any kind of a reaction which seems to be quite genuine, that it must be followed up. Because you just cannot say 'A' and let it go at that. You might say that is my problem in the first place. It is the problem for many people who are now answering tapes, and I hope that they can profit a great deal by doing that to find out what they really know.

I mention these things because Work is not easy, and Work is not just there because you wish it. Work needs a constant attention and a constant flow of energy in the form of your wish. A group needs constant attention, and I've explained many times what I believe relationships should be. I still think you forget. I still think you're quite dumb. I still think you are extremely selfish in many ways, and inconsiderate. You still hang onto some of your little habits and you don't wish to fight, because you think that you can reach paradise and hell at the same time. And you don't even know sometimes the distinction. That is why they made the name Purgatory. It is a mixture—beautiful in many ways, and like hell for the rest. And that's us, human beings, we, as a group. And don't let's make a mistake about it. We are practically nothing as yet regarding the road of consciousness and conscience. And the attention that you should give it when you are by yourself and when you feel that you can do something about your inner life, let that then your words be honest and convincing for yourself. And then when you make a promise to yourself, in the inner inner chamber of your own conscience, that maybe at such a time you could hate yourself, not being able at times even to remember your own promise; and what kind of a person then you must be in your own eyes, let alone what it would be in the eye of your own 'I'.

We can easily say that the 'I', as created, has no interest in the verification

of that what you are in a subjective way. But you see it is not so easily shoved in the background and put the little 'I' on the throne. Because the step after an awareness process is followed by a very definite step, which we call participating in that what is subjectivity. And then the whole gamut of our own manifestations are brought to the foreground in the presence of this little 'I'. The little 'I', although originally created as an objective something that accepts one as one is, goes on the next step over into extreme criticism of that what one also is subjectively. And what then is necessary for the growth of a man, to get out of that what binds him and to see what the obstacles are in his way, in his subjective world, and on this Earth, because the little 'I' comes down to Earth, and wishing to become your friend, will tell you about your faults. Try to understand that.

We talk of course about the acceptance of oneself first, so that the little 'I' can grow. But when once it has grown up and has become an entity to be reckoned with, it comes to you and tells you the truth - completely - not the truth which you get by just acceptance, but the truth of understanding what you are in a subjective sense, and what different kind of coatings have been laid on you, and what is required to make that particular kind of a heavy coating transparent. A tremendous amount of Work goes into participating in my own subjectivity, and, although as I said, it may in the beginning be amazing to the little 'I' how terribly unconscious people are, the task is still to undo the unconscious states, and to create that what really is right in the eyes, I say many times, in the eyes of the Lord.

You have to deal with yourself. The effort which we talk about has to do with the establishing of the little 'I', to help it to become full-grown and to understand the terms of awareness and objectivity. But the super-effort is when the 'I' returns to your Earth, and tells you what is wrong from the standpoint of heaven;

Not criticizing you for what you wish to do in an unconscious state and want to continue to do. I think the little 'I' tells you once, maybe twice, that that is the case and then I think the little 'I' also loses interest. And the reason why I talk about amazement is that - don't extend that amazing period of the little 'I' too long. It may give up for you. It may lose interest in you if you persist in remaining what you are, and not even profiting by the beneficial influence of a little 'I' who definitely is willing to tell you and perhaps even has taken on a responsibility as if coming from Above, and as a manager has a task to fulfill. But don't forget that Christ and Jesus, as man, stayed only in teaching three years - from thirty to thirty-three, and then his task was fulfilled.

How long do you think your little 'I' will stick it out with you? Because when it is grown up, it need not be made anymore. One hopes that it could be with you, and stay with you. Many times I say, what do you prepare so that the little 'I' can come and stay and wish to stay? Only when you are positive in wishing the direction of your growth to go up and not stay on the plane of the Earth. And that is a serious matter. For that we ask questions; for that you have to have light. For that you must be very clear; for that your Work will tell you what kind of questions you should ask. Because the more you make attempts, the more you will explore unknown territory, the more there is the possibility for you to ask the questions that are in conformity with your growth. But there has to be some kind of a growth and not a constant repetition of the same old question that even when it is answered you don't do anything with it. It is only a little satisfaction of a curiosity, and you continue your ordinary life in exactly the same way except perhaps for one or two days after a meeting and then you maybe remember.

But a week later you have forgotten and you have to be reminded again.

You see it is not right, and a group will not continue to exist when that is the case with many of us. It still is not enough. Still this group does not have the right attitude for maintenance. It still is harping on one's own selfishness and keeping at it. It still is interested in vanity and self-love, in distinguishing yourself as regards other people. It is still too much festering with that kind of nonsense I call jealousy or pride. It is a terrible wound that doesn't seem to heal because the blood is not changing well enough. Your blood becomes conscious. It is now feeding unconsciously your body and a little bit of that what is necessary for the body to propel itself on Earth. The blood must change. It has to receive a quality of Hanbledzoin. It has to belong to a different kind of level. It has to feed then that which is necessary to exist and which could exist regardless of the Earth; and it is a necessity of understanding how your blood ought to change. Gurdjieff talks about blood, you remember, of that what is necessary for the filling of the blood vessels, talking about hypnotism and the necessity of that kind of a change that ought to take place in a man under the influence of that what is of a higher quality for a person being subjected to it, that then his personality will have to change quite definitely. And Work is not over by just having a chance to talk every once in a while so-called intelligently about this and this is Work.

It is a question you do and then you change and maybe at such a time you may not have the questions you now have, but maybe there is much deeper something in you that cries out towards wanting to understand the relationship between that what you are and that what you are within yourself. You see I can talk on and on and relate more, and I can say again and again a variety of different things that are related to each other and it might give you perspective. But I do not think it is not

right that I extend it too far. I just want to lay a background for Work, so that it may be perhaps easier for you to ask questions, because that will help you when you try to formulate and say what's on your heart. A few people asked me to talk about a few things, and it is quite right that they do ask. And I would say you ask now there were two, I think. One is John O'Connell. Where is he? You wrote me, You have a question, you ask what you want to ask.

John O'Connell: Mr. Nyland, I've known for sometime the difficulty in formulating questions. I have many thoughts about questions but I never can put them into words.

MR. NYLAND: Do you have to?

John: No, I have to do, to try to do.

MR. NYLAND: You see, what I feel is necessary first, is that one has a continued wish. That in itself has nothing to do with the formulation of a question. There are of course questions. In the beginning one must know more or less what to do. When one tries to do what has been prescribed, a certain change takes place in a person and he becomes less and less interested in words, when the change is right. When the change goes over into a little more intellectualism of wanting to formulate too much and keeping on asking questions, such a person is on the wrong road, because his mind is not changing. He keeps on with his subjective mind, to ask the ordinary questions which occur to him, and he does not allow his mind to change. When one Works, there is realization of an existence within oneself. In the first place, the wish is already an indication for a wish to change, of some kind of a thing that ought to exist which can be of help. And one says I wish that kind of a guidance from the little 'I'. But when one talks

about awareness of the little 'I' and simply understand that this little 'I' is not interested primarily in me as a personality, but is definitely interested in my life, the formulations go to the background. And the relationship is the existence of that what is 'I', which I don't want to define than only saying that it is of a higher, I call it, objective quality, and that it wishes that is on the part of the little 'I' to observe me. Or, for my way of thinking, even observation I change into a simple existence of myself of which the little 'I' becomes aware.

Now I continue to Work in accordance with that prescription. And gradually, the existence of the little 'I' as created and as perhaps giving me at times certain information about myself, continues until there is a real wish which is continuous with me, to see if this little 'I' could remain a little longer present to myself. And I want to make room for that little 'I' so that I can carry it with me or, you might say, that it wishes to be with me. I have for that a reason something that I call the kernal of my life, that in which I know I am, and that what exists for me and for me only, which is my life within, in which there is no change or subjectivity in the kind of a form of any manifestation. That what is my Magnetic Center exists by the grace of my life only. And it is many times that in Work I come to the realization that there should be a certain substance within me which I call my solidarity, or that what is a solidity of a kind of a form, which I don't again define, and which is probably much easier indicated as a fact of existence within as a point can exist without dimensions, that that what is my Magnetic Center every once in a while starts to talk.

I cannot say it in any other way because when I experience my life and I create this little 'I', and having in mind my ordinary mind that this little 'I' will tell me the truth about myself, I find gradually certain things in myself which

I consider already truthful or more truthful than before, and I start to ascribe that kind of truthfulness to an influence of the little 'I' existing. But if this little 'I' continues to observe me, and is aware of my life within, it does not take very long before the little 'I' recognizes the quality of my own life. Because, after all, that what is created as little 'I' has a quality of life which is absolutely the same as that what I am within my Magnetic Center. When that realization takes place, I express it only as a wish because I know that if I want to talk about it, I really cannot find the words which are adequate. Because my Magnetic Center is not used to my formulation at all. It has been within me for a long time, practically afraid to come to the foreground because it has been secretly living there, and not daring to become aware even of the existing world around me. And sometimes my Magnetic Center cannot have the interest because it ~~cannot~~ won't believe that the prison in which it happened to be ~~bron~~ born, will ever be-- have opened doors. But something like a commotion takes place within me when the little 'I' starts to exist. How it is that the Magnetic Center becomes aware of the existence of little 'I', or how the little 'I' really knows how to go down to the inner innermost value of what I am, I don't believe anyone does really know ~~how~~ I

The fact remains that there is a relationship established which gradually becomes stronger and stronger. I've explained it sometimes as if the little 'I' is the prince looking for the sleeping beauty. I've also said that what is necessary is to go from the surface of my life towards my essence, and gradually reaching the essential essential part of my essence. That what is within, that is as it were ~~where~~ the direction changes. And it cannot go any further than only to that point

within as a central point, because any further motion on the part of me going there would mean I reach again the surface on the other side. When I reach the center there is no further place to go. I ask myself then the question, what really is interested in that kind of a search? All this you see, I don't really formulate really. I live many times then by my feeling, because I know the presence; and that what was originally indicated as an A-B-C awareness process, it disappears more or less as the little 'I' starts to grow. And my mind is no ~~longer~~ further interested in a formulation to that extent that it was unconsciously, and has become more and more interested in the ponderability of the mind. Pondering is not formulating. Pondering is just weighing, and then seeing. It really goes over into an awareness of the value of different thought processes. Many times it takes a thought form, and takes away the form and leaves the thought as something abstract, again not being able to formulate it in words at all, but having a definite feeling that it exists. This is the process that one must follow when the little 'I' starts to grow in benevolence towards myself, and is making plans already to come down to Earth. Try to understand that quite well. The process that must take place is something in me as a desire that I honestly wish to be told what is wrong with me. The result of Work gradually leads to an understanding of myself in which the old values do not hold water any longer, and where I gradually come to a conclusion that the truth about myself I do not always wish, but at the same time there is a tremendous desire, hidden at first, and gradually becoming stronger, that, at all costs, I have to find out. All right, Bill. (tape is turned)

I ~~also~~ hope you understand that formulation is such a small part of Work. When one wants to ask a question, you have to put, of course,

that kind of a question in words, if you want to be understood at that level of words. But if one has a question which is represented by a feeling, that what one asks, I say many times, in stammering, contains the feeling, and then it is required that one understands that feeling of the question without even the formulation. I would never worry about not being able to formulate, I would rely on that what I am at the time when I wish to formulate and I cannot, that I even am up against it, and that I say, but I ought to be able. I ask myself, who tells me that I ought to be able? I find out it is my mind that tells me at that time, you have to find words. The root of the language is the exact language. What a person is as being is quite different from what he is as a little mind, walking around and talkitalk, and perhaps having even a facility for formulation. Be very much aware of people who can talk too much. They over-talk. But associate with those with whom you can be quiet and where it is not necessary to have to say certain things. You walk with them one mile - you can talk. You walk with them another mile in which you don't talk, and in which there is the possibility of a relationship on a different kind of a level. It is marvelous when one can become silent and still exchange and have, at the end of such a silent period, the ability to say thank you.

Andrea Ash: I'm here, Mr. Nyland. And there was another question by Andrea. Where are you? Yah, you have to speak louder. What was your question?

Andrea: My question was: after several, after having some experiences, which at least one was impartial, it caused me to take an entirely different view of my personality, and how I look at it. And I find that either I'm very bound by convention and that will, that prohibits me, or whether there's too much superficiality anyway.

and also what I experienced was not what I made efforts to attain during the time you told me to make efforts.

Mr. Nyland: You see, Andrea, gradually you start to open your eyes a little bit. You start to become a little acquainted with what is really meant by impartiality, but at the same time you have experiences of yourself in which you see what you actually are. And although you may not know what to do with it, it is like a new kind of a world for you which is now opening up. The only answer is: be very careful that when it is an experience of impartiality, it really would mean that that what you are you can and you have to accept. But if you keep on looking at yourself and perhaps even criticizing or look at yourself, to say it that way, in amazement, you're still on a very partial level. And it does take a very long time before one can really be impartial to oneself or even, as we say it, can I accept myself for what I am at that moment, and not wish that what I am to change. So all the subjectivity that's expressed by any kind of description of myself, when I'm living in a realm of impartiality, it has to disappear. Because the little "I" cannot accept you in any other way in the beginning, because the food that has to be given to the little "I" when it starts to grow up is of that kind, very much the same as when a little child needs food, it has to be very simple. It is just a little bit of milk in the beginning and gradually maybe some cereal or some orange juice. But you're not going to give it a steak. And you know that gradually, with the formation of a physical body, certain things can be given which could not be given at an earlier date. The feeding or the nourishment for the little "I" also changes. And it cannot, in the beginning, be expected to be full-grown or to take in iron

and salt and all the different things that exist in a subjective world, hoping then that the little 'I' will digest it. I say in the beginning it has to be simplicity of food. That can keep the little 'I' growing and keeps it going until it starts to, let's say, reach a little level, a higher one, or a little bit more maturity. And then it can be given different kinds of food for further digestion. So the necessity of the realization that impartiality is necessary is really only to give the little 'I' a chance to understand me as I am in my life, and my manifestations. And what impartiality really means is that that what is for me the form, as a manifestation, comparing it with that what seeks expression in the form of my life, that what my physical body is manifesting as a feeling expressing my life, or what the physical body is manifesting as life, all of that becomes gradually food for 'I', but it is not in the beginning. And I use terminology of impartiality in order to prevent too much of a heaviness reaching the little 'I' and drowning it. The process of gradually becoming aware of oneself must include the wish to take care of that what is going to give me more and more information. If I create a little 'I', I don't expect it and I don't hope it to be little all the time. And when I study, that is, when I consider what is needed for the little 'I', there are many different kind of conditions that I want to create, the same way as for the education of a little child, I create conditions for its growth. The little 'I' being little needs also the creation of such conditions on the part of myself. And I am not adept. I do not know enough. But I will learn as I go, and gradually the understanding on the part of the little 'I' is that the mother is willing to feed it, but does not know really; and understanding then that the willingness is there, the little 'I' starts to over-

look the different qualifications of the mother. And taking then the intense wish on the part of the mother for reality, it profits in the digesting of that wish instead of seeing sometimes the kind of food that is put in front of the little 'I' which is really not digestable.

I'm now talking in metaphors. And you must understand that because when first there is now a realization of what is really meant by impartiality, it is wonderful when it does happen that at such a time you have a freedom of seeing that what you are, not encumbered anymore by thoughts or by feelings and no particular need for any formulation. But when you go over immediately, and you cannot help it sometimes, into a further description of what you really are, you're on the wrong road again, or you have deviated from the original purpose. Keep on going, Andrea, because it is necessary for you to become much more familar with yourself and products of your own education, your bringing up, your surrounding, your life, all the time having influenced you in a certain way, and having made you what you are now. It is interesting to see that what is without having to explain away why it is the way it is. The acceptance of oneself has nothing to do anymore with criticizing or blaming someone else. The non-acceptance means that I all the time place the accent on that what is not myself, and it may be outside conditions or those who have influenced me when I started to grow up. That is why one says that a person is not obliged to criticize or to blame his unconscious state. He does not have to take the responsibility for his unconsciousness, when he is interested in becoming conscious. The acceptance of that what one is and seeing it as a result of what one has gone through, is the acceptance at that time when I take my viewpoint of myself in wishing to accept what

I am, at that moment. And then, from then on, the little "I" takes the responsibility. But wishing this little "I" to tell me the truth, I become responsible for anything I do in the direction of the creation of little "I". And then after that has been going on for some time and as I say when the little "I", being more and more full grown, returns to my Earth, my body, and sees that what are the manifesations, the responsibility becomes carried over into a criticism or a weighing of that what is subjectivity, but this time for the purpose of hereafter and not for the purpose of the Earth. You understand all of this?

Andrea: I don't think I understood very much of it.

CAPS Mr. Nyland: You may have to listen to it again, Andrea, all right?

Andrea: Yes.

Patrick: Cont'd Mr. Nyland?

CAPS Mr. Nyland: Yes. Who was it?

Patrick: Patrick.

CAPS Mr. Nyland: Patrick?

Patrick: I just want to mention that I tried the task you gave once to close one's eyes and try to see what is in.

CAPS Mr. Nyland: Say it again Patrick.

Patrick: You gave once, you gave it many times, but you put the accent on Monday about closing one's eyes and looking inside and you even said that one should do it hundred times a day.

CAPS Mr. Nyland: Yah.

Patrick: And I tried to do that because I thought it would be very useful for me in order to connect with it something very subjective and something which would be in. And, I couldn't reach any result which satisfied me.

CAPS Mr. Nyland: What do you think is the reason for looking inside?

Or rather, what is the reason for the task?

Patrick: The way I understood it ~~was~~ is to place in a way, a little bit what is an inner life in relation to the senses, or at least to see, to have something tangible, which might be absolutely impossible, but about what -- is more inner.

CAPS Mr. Nyland: Yes, I think that's right. Now, if you have looked inside hundred times, what have you seen?

Patrick: I've seen a lot of things but, ah, ha ha.

CAPS Mr. Nyland: No, No. Don't laugh. Because we're now talking about inner life.

Patrick: Well I had a lot of first kind of little pictures created by my eyes. Some of them were more interesting and could relate to something which made sense.

CAPS Mr. Nyland: What is inner life Patrick? Inner life.

Patrick: Well, the way I understand, the way I feel an inner life is ~~an~~ something much of a much more quality, but I don't see perfect as something of God.

CAPS Mr. Nyland: No. I didn't say that inner life was already or had the quality of God. But it has to have a quality that is entirely different from a manifestation. You come a little closer by calling it motivation. But even that, when the motivation becomes an outside experience or a manifestation which is noticeable even by the outside world, or what is a result of an impression of the five sense organs — they don't reach your inner life at all. An inner life voyage is really an adventure to an unknown country. And that is why I said hundred times, because I do not know what I will find. I don't know at all the direction of my inner life when it does not come out; I do not know the source. I do not know even how deep it is. And

by making constant efforts of trying to look inside, I try to discover what is really the cause of an inner life existing, and can I make a separation between that what I call inner and what I call outer or superficial. If I discover for myself that I really don't know much about my inner life, I am forced to bring it to the foreground. And this is the result of this kind of contemplation on the part of myself when I become interested in two forms of life. So then I will say I know enough about my ordinary existence and the manifestations and the way I behave, and the way I, you might say, receive food through the five sense organs which I call ordinary or just superficial. And I also have an inkling of what is really meant by an expression of my Inner Life. I associate now gradually with inner life with a non-physical property. Because you see it is in the first place different from what I call manifesation, So it cannot really be physical. When it is non-physical, what is inner life for me can only be compared to that what I feel. And the different words I use to express my feelings, including emotions and experiencings of that kind as a word expressing such a feeling or an emotion, has for me no particular physical form. To distinguish it from that what is manifesation I've said I call it a vibration. A vibration is a movement up and down, left and right, back and forth, whatever a pulsation or contraction may be, in a medium of physical cells, and using that what is physical for a different purpose than just merely existing. And I call it a feeling because it is not at all to be compared to my ordinary physical manifesations, although I do use my physical body for the expression of it. If I go further in trying to find motivations for my inner life and I want to extend it to the functions of my intellect, I say it

is a kind of a thought that for me is not as concrete so that it can be expressed in words. But it has an abstract quality which is not to be put in words at all because if I did I would do damage to the abstractness of that kind of a thought. That what I cannot express and still wish to express, and where I have an intellectual understanding of such existence, we still call intuition. But intuition is not either intellectual or emotional. It is definitely a knowledge I receive but I do not know how I get it. For me intuition is like blue sky. I see it, I receive an impression, but I don't live in it. At the same time I'm affected by it. If I keep on looking inside, and when I try to exclude the outside world by closing my eyes and stuffing up my ears, and I become very quiet, I must know that if I want to reach anything, anything that I can call inner life, I have to be extremely quiet and if possible, relaxed. I start by looking at motivations of my ordinary manifestations. The ordinary manifestations are physical behavior in whatever form I now want to use; they are in the form of the way I feel and express them, and the use of the body by means of talking in formulation of words. And then I say if it is more abstract or more emotional or feeling and not physical, my inner life should start to function when I place the accent on that what I now feel as abstract, that is, not formulatory or not being able to express it in any kind of a form.

That what is for me closer to life, of course will take on the possibility of being something that I really do not know very much, but I want to find out what it is, I become very quiet. And I try to see if there are other means like the five sense organs to bring to my senses that what exists in my inner life

and has a capacity of existing, and for me to have the capacity of perceiving.

This is the result of the wish to go deeper and deeper within myself, following the line of the motivation, and finally reaching that what is a level of my being, from which my feeling or my thought has gone out into the manifestation of my physical body. Then I start to make a little distinction between the surface and that what is superficial for me, and that what is myself more and more in reality. But I have not reached real reality, because I get stuck when I dig into my inner life as essential quality. It's still describing it in accordance with that what belongs to the outside world. When I become free from the usage of anything that is subjective and is used at the present time superficial, that is, in contact with other people; When I , in deep prayer, wish to reach that what is the source of my life, I don't use the words that I use even to educate children or to talk to my friends. When I approach my own inner life in that way, I become very respectful. I have an attitude towards it as wanting to be even smaller or acknowledging the higher value of my inner life. I want to associate my inner life with that what is really the highest of what I am capable of. And gradually the consideration of an inner life, wishing to penetrate deeper and deeper into the quality that I don't understand and I don't want to put into words, ends up in awe regarding myself wishing to be in the presense of something that I would wish to strive for. What this consideration of my inner life hundred times a day should lead to, is such sincerity on the part of myself to uncover this kind of a territory that always has been covered up and never allowed and only occasionally so that perhaps in anger I have yelled or I have done something --occasionally,

quite unusual. That is what I meant, Patrick, and I hope you can understand now what you really should have done, and maybe you can do it.

Ken Ruiz: Mr. Nyland?

CAPS Mr. Nyland: Yah.

Ken: Ken Ruiz.

K: About... MR. NYLAND!

Mr. Nyland: Yes, Ken louder Ken, because...

Ken: About a week ago, I decided that I had been considering too much as far as what types of attempts I made or when. And I decided then that when I thought about Work, that I would just simply make an attempt, and ~~a~~ as definite as I could make it And I've been ^ that has stuck with me through the week.

CAPS Mr. Nyland: Ken, what is the step actually that you have reached? How far did you get in that attempt, when you say you've made a Work attempt? How far did the thought become converted into that attempt, and what was the result of that attempt, not of the thought of work, but actual Work? What did you find out?

Ken: Well, I ^ I've worked, I've made attempts quite often, almost every day. I've had results, and the results were different times just flashes, very fast; sometimes when I wasn't making attempts, just -- just a registration maybe of my hand ; one time I was reaching for a glass of water. Sometimes when I was turning my head. One time when I was turning my head I wasn't making an attempt.

CAPS — Mr. Nyland: ① See, when I say what was the next step, could you somehow or other, put it into words that

Mr. Nyland: ^ what I mean by that , what is that kind of a result as a following step, that what follows on the step of — or one step as creation of "I", the next step would be the functioning of "I". Another step forward would be the results of such funct-

Ken ② I don't understand.

ioning being communicated to me. And then you might ask, what do I really remember about myself, because the "I" is telling you about yourself. What did the "I" tell you? That is the result of an effort.

Ken: I think that was part of my question.

Mr. Nyland: Well, if it is the question, then that is answered. You're looking for self-knowledge. You're looking for information about what you are. Self-knowledge can be knowledge of that what you are now as manifestation in the physical body, and subjective, and it can also be the knowledge of the real self with a capital 'S,' or the knowledge of your inner life—all of that what you wish to describe as yourself, of what you are superficially manifesting, what you are thinking and feeling, what you are within yourself, and what you are unchangeable as yourself. The knowledge that I'm interested in, which the little "I" can give me, has to be of course in the first place so truthful that there is no further questioning, but it definitely must give me information of myself as I then have been, and thinking about it afterwards, that such a fact of me existing in that way becomes apparent to me and is, I call it, lodged in my memory. What do you know about yourself after you have made an attempt? What have you actually seen at the time that that attempt took place? Did you notice, in the first place? Or could you be alerted, that is, more aliveness, and could it be that that alertness could lose its identification, and the impression of the little "I" of you could have become impartial, so that then the process you could call the result of an awareness? Then you would have the truth about what you actually are. (Ken?), can you write up for yourself such discoveries like a biography, autobiography. But it is an essential autobiography.

It's not an essential something that you do not wish to put in words. It is an essential something that, when you use the words, they should have nothing to do with your outside appearance. It should be a description of that what you know in reality yourself to be. And perhaps describing it in a form of a list of characteristics, which are not acquired but which are either biological or typical, or whatever it is that the form has taken as your life being expressed, almost I would say from early beginnings until the time that you became mature. After your ordinary physical maturity, you start to acquire a great deal of characteristics, which are simply laid on, and they have no particular value. But that what remains for a man is always his essence, and if possible, when you try to find self-knowledge with a capital S, you have to find out what is the essential essence of you. That is really your life.

The quest that one has to pursue is the acquisition of more knowledge of ~~myself~~ oneself, in the first place truthful, in the second place, that what is additional and I have not known. I am angry at someone. I do not know my behavior until something in me is aware and is willing to tell me. Because if my mind remembers me being angry, it does not want to tell me the truth. It wants to excuse my anger and justify it. And that I don't want, because the little 'I' doesn't want it. So, I'm not interested in an ordinary description. I'm interested in truthful facts, and I hope you understand now what I mean, because it may be in the beginning just a few facts by which you would be recognized in Heaven.

You see, on Earth we don't use them because we have ordinary characteristics and they describe a personality, and they describe me by my name. But when I enter Heaven, meaning by that I leave this Earth, I carry with me characteristics which are inherent and

were at the time of conception, and stayed with me for a little while and still are with me, but covered up by the acquired characteristics. I want to unravel the truth. I want to be able to enter Heaven the way I really am, not the way I pretend to be. I want honesty to be written on my face and I want the expression of my face to be honest in expressing, if I could, my Soul or my Kesdjanian body—not the physical expression.

It's elaborating it a little, and perhaps it makes it a little more confused, but you say you make an effort for Work. That effort for Work must result in more knowledge of Self-knowledge, everywhere and always. Picture the entrance of the temple ~~of~~at Delphi. See above what is written in Greek—if you know it, you read it in Greek; I don't want to tell it to you. That what you wish to know; self-knowledge. Those who go through the door of that temple enter with the wish not to leave any stone unturned until they have discovered the treasure of their Self-hood. That is the promise and a vow they make. When I wish to Work on myself I will not stop at trifles of my ordinary expression as manifesation. All of them have to lead to something that is within and is indelible; And I will not stop simply when I as yet find out that what are the facts for me fade with age, or fade because they are being covered up by explanations and all kind of interpretations on the part of my mind. I want the truth and nothing else will do, because I want freedom + nothing else will do. And this is the reason for my wish to continue to Work. And I must be very careful that when I say I made a Work attempt that there is a vibration in the totality of my personality which then tells me I have made an honest Work attempt, and not

just talked about it.

You understand, I think, all of you, the seriousness of Work. It is not a "maybe" kind of a thing. It is something that really requires your full attention and your honest wish. You begin in a small way. You begin with an intuition of knowing that something ought to be done; You cannot define it. But you have to build up more and more that kind of a wish, and you can, the more and more you become acquainted with yourself and you see how God-damned asleep you are. And then you have to make up your mind: do I wish to continue to sleep, or do I really want to wake up to be able to call myself a man? That is really the process of the growth which is ahead of you and in which you should be engaged in the vineyard of the Lord, Working, but with honesty and with tools; Sometimes tools you have made yourself, but many times that what you have made to be kept sharp so that they are useful. And I say again, not to stop at trifles. Pay what you have, whatever you have to pay, and retain that what is the treasure, which Heaven will give you, even on Earth.

I hear that little thing, huh? Bill: (Yes.) MR. NYLAND: Is it already over? Bill: It's a very close. MR. NYLAND: Then I ought to be close to the closing of this evening. (~~meeting~~?)

Good night everybody. Make more questions for yourself by Working. Good night.

END

Transcribed: P. Leavitt
Rough: Clai
Proof: Naomi/Donna/Pam/Jerry B.
Proof: Jessica

M2112

1 - Yale new groups
amazement how often work has to be talked about

2 - 3 activities - cassettes

4 - amazement. Such unwillingness and ignorance.

5 - do people really listen to tapes

6 - difficulty in maintaining a level of work

7 - Work needs wish & attention.

8 - step after awareness is participation in subjectivity.
first 'I' accepts goes to next step of extreme criticism + tells what is necessary for growth.
'I' tells truth from standpt. of heaven.

9 - 'amazing period' - 'I' may lose interest.
wish for growth is preparation for 'I' to stay.
asking questions in conformity w/your growth

10 - attitude of maintenance.
need change of blood - to become conscious.
Hanbledzoin. Doing + changing.

11 Questions - Difficulty in formulating
change of becoming less interested in words.
" into more intellectualism - wrong road bec. mind is not changing.
Explanation of Work taking place + changing a man in rela. to formulation

12 Awareness of my existence
existence of Magnetic Center; realize. should be a substance within - solidity.

13 recognition of quality of life in me by 'I' who has same life.
relationship estab. between 'I' + Magnetic Center.

14 going within. Living by feelings - presence + ABC
Starts to disappear as 'I' grows.
Mind more interested in pondering. What it is.
Wishing to be told what is wrong with me. Not always wishing truth but hidden desire which becomes stronger - to find out at all costs.

23 – becoming free from superficial, become respectful toward my inner life. Awe-regarding myself wishing to be in presence of something I wish to strive for. Lead to sincerity of myself to uncover this territory which has always been covered up.

24 – KEN. Considering attempts too much. Decided to Just make definite ATTEMPTS.

Steps involved – creation, functioning, results of functioning communicated to me.

25 –

result of effort – what did 'I' tell you?

self-knowledge – all of what u/r.

→ truthful knowledge. Remembering afterwards, becomes lodged in my memory.

Questions I ask oneself re: ATTEMPT.

26 – writing essential autobiography – TASK.
description · ESSENCE

Knowledge – truthful + not known.

Mind does not tell truth but justifies behavior.

facts – entering Heaven.

27 – result of effort always self-knowledge.

Vow (temple at Delphi) to not leave temple until all stones are turned, treasure of self-hood.

Want truth bec. I want freedom – reason for wish to continue to work.

28 seriousness of work.

more wish by becoming more acquainted w/yourself and seeing how asleep you are.

Jessica

15 — understanding the feeling of question w/o formulation.
→ formulating questions
mind tells me I ought to have words to be understood.
wrong. Understanding of people is not based on words, rather on what they are.
be aware of people who talk too much.

Andrea: Seeing how u r / becoming acquainted w/impartiality.
If experience is impartial — have to accept.
If critical or AMAZED — still partial.
16 Description of myself has to disappear.
Simple food for 'I' is beg.
17 impartiality — form manifesting life — food for 'I' later.
process of awareness must include wish to take care of what will give me more information.
need for creation of conditions — we are not adept.
18 'I' profits by intense wish instead of kind of food which is sometimes not digestible.
having a freedom of seeing what u r — no formulation
becoming familiar w/oneself - acceptance
non-acceptance — when I place accent on what is not myself.

19 - 'I' takes responsibility. I become responsible for anything I do in direction of creation. Later 'I' becomes critical for purpose of hereafter.
→ Patrick - task of closing eyes, looking w/in 100x a day.
20 - inner life. - adventure to unknown country.
inner + outer / non-physical property.
compared to feelings — exist.
21 vibration - not ordinary phys. manifestation.
22 in terms of intellect abstract thought not to be put in words.
intuition - defined.
Looking inside — how to. Looking at motivations of manifestations / quiet.
23 - wish to go deeper w/in following line of motivation.

23 – becoming free from superficial, become respectful toward my inner life. Awe-regarding myself wishing to be in presence of something I wish to strive for. Lead to Sincerity of myself to uncover this territory which has always been covered up.

24 – KEN. Considering attempts too much. Decided to Just make definite ATTEMPTS.

Steps involved – creation, functioning, results of functioning communicated to me.

25 –

result of effort – what did 'I' tell you?

Self-knowledge – all of what u/r.

→ truthful Knowledge. Remembering afterwards, becomes lodged in my memory.

Questions I ask oneself re: ATTEMPT.

26 – writing essential autobiography – TASK.
description · ESSENCE.

Knowledge – truthful + not known.

Mind does not Tell truth but justifies behavior.

facts – entering Heaven.

27 – result of effort always self-knowledge.

Vow (temple at Delphi) to not leave temple until all stones are turned, treasure of Self-hood.

Want truth bec. I want freedom – reason for wish to continue to work.

28 seriousness of Work.

more wish by becoming more acquainted w/yourself and seeing how asleep you are.

Jessica